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TERMS.

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COMMUNICATIONS.

For the Western Luminary.

CAMP-MEETINGS.

What is a Camp-meeting? It is where a number of people leave their homes, and live in tents in the woods, for several nights and days together, for the purpose of worshipping God. Ought such meetings to be encouraged? It is with unaffected diffidence, with a trembling heart, and deeply pressed with a sense of what I sincerely think to be my duty; that I attempt to answer this question. I hope my dear brethren who may think differently from me, will bear with me. I also have my stewardship to account for. I am a Presbyterian. Therefore what I say I address to that church alone. I meddle not with the modes of worship of any sister churches. To God I commit this humble effort to do good and to prevent evil.

Ought Camp-meetings to be encouraged in the Presbyterian church? I answer, in certain parts of the country, *perhaps* they ought. Where the country is new, and houses of public worship have not yet been erected, where the people are thinly scattered over an extent of territory, and can by *no means* be accommodated in each others houses—it would seem to me that Camp-meetings might be resorted to, as an affair of *necessity;* but in no case without danger of great abuses. But in a country where the people are as thickly settled, and as well provided with houses and places of public worship, as they are in the interior of Ohio or Kentucky, I am compelled to believe that Camp-meetings are not only unnecessary but highly improper, and dangerous, both to the ministers and people.

They are attended with danger to the ministers. Does not any man who reflects but for a moment know how important and difficult it is to preserve at all times, the *proper balance of his own mind*, especially when he is called, as it were, to stand between the living and the dead, to say what is, and what is not religion. I hope we all feel the propriety and necessity of throwing into our religious services, all the power and feeling and energy of our souls. Nor is *that* preaching or worship where these things are absent. But where is the man who spends four or five days and nights constantly before the public, in acts of social worship, in preaching, in a state of high mental excitement—in conversation, or singing—Having little or no time or opportunity for that "secret silence of the mind," where God is usually found—That entering into the deep recesses of the heart—That prying into the hidden springs of action—That communing with God upon our bed; I ask where is the man under all the religious *dissipation* of a Camp-meeting, and in the absence of all counterpoises, who is not in danger of embracing any fantasms, either of practice or of doctrine, that may present themselves? Is a man in such a situation, capable of imparting to the anxious and inquiring soul that counsel, that caution, that circumspection that is needed by one who is about to determine a question involving his personal interest in a Saviour. This is the solemn work of every minister. A work that has called forth the anxious, the deliberate, the prayerful effort of the wisest and best pastors the church has ever been blessed with. Is the bustle of an ordinary camp the place to legislate, to philosophize? Then may the protracted bustle of a religious Camp-meeting be the place either to deliver or to digest the awfully momentous doctrines of christian faith and practice. Therefore Camp-meetings endanger the judicious and faithful discharge of ministerial duties.

Camp-meetings are attended with danger to the people. If any thing ought to awaken the gratitude of God's people it is such times of refreshing from the "presence of the Lord," as our American churches have been favoured with during the last five or six years But who, that has observed seasons of revivals when most prudently conducted, has not observed that they are apt to be succeeded, if not accompanied with some wildness in practice and defection in doctrine among the people. In proof of the justness of this remark we may refer to the ever to be lamented defection from sound faith which *followed* the disorderly Camp-meetings twenty-six or seven years ago in the West. The New-light church sprung out of the darkness of Camp-meetings. Darkness is one of the elements of human daring and misdeed. Darkness and light are both alike to God; but they are very different to man. Let any man figure to himself such a scene as the following. Half a dozen ministers of the gospel, some of whom were no doubt good men, and many hundreds of our people, wrought up to such a degree of frenzy and self-confidence, as to deny entirely the operations of the Spirit in regeneration—To declare that faith was the effect of human, not of divine power, and so on, till all the fundamental doctrines of the Bible were denied. Let him follow those deluded people and see them renouncing all creeds, and the very church in whose bosom they had been nurtured, and setting up for themselves; let him ask himself if all this was the work of an hour or a day. No, no, It was the work of years. Of years of enthusiasm engendered and nourished in Camp-meetings. Let no one tell me the country was then new, and things can now be better managed. Let one who saw it, declare, that the Kentucky church was then wept over, and prayed over, and warned by gray hairs, covering wisdom, which we cannot now boast of. And I weep while I write it, these men of God were treated much in the same way as was the prophet of old, when the youths said to him "Go up thou bald head." And we wish we may be mistaken, but we have fearful apprehensions that other instances might be adduced, where the unnatural and unholy heat, generated in protracted Camp-meetings has given birth to a kind of *ricketty* Calvinism, a fungus, a commingleament of truth and error much to be lamented and prayed over.

Now all this is no argument against revivals; but it furnishes an argument against that excessive excitement which is most effectually engendered in Camp-meetings, and which rarely prevails without their aid.

I have another objection against Camp-meetings. They necessarily, for the time, break *up all domestic government and family religion.* By those who attend those meetings, part of the family must, in most cases be left at home. The children, at the most interesting period of their lives, are, so often as a Camp meeting occurs, for four or five days and nights, including a Sabbath, left to the care, and often to the pernicious example of servants either black or white; to say nothing at all about the neglect of servants, who in Camp-meeting arrangements are usually left out of the question. God "maketh himself families like a flock," and we all believe that family instruction and family religion are the life's-blood of the church. How wise and pious parents can justify it to their consciences to abandon, for several days together, their *family altars*, and erect them, or attempt to erect them in the woods, I cannot tell. Suppose family worship is attempted in a Camp-meeting. One half the family are absent. And what a scene of confusion must it be for a hundred families to worship God in their tents in the same grove. Some reading God's word, some singing and some praying all at the same time. Every mind must be distracted. To me it has the appearance of the most awful mockery. But I am told this is not the method pursued. The whole assembly are called together at the same time for morning and evening prayers. Is this family worship? Is it not public worship? I see no way of getting rid of this objection. Family religion and instruction must be, and for the most part are abandoned during the whole Camp-meeting. Part of the family are not there. They are at home, and there is no one there to go before the mercy seat. All at home is a scene of uproar and confusion. Has God so constituted us and his means of grace, that, *one duty must jostle out another.* I think not. Say not that parents often leave home together upon worldly business or pleasure, and there is no objection made. For one, I protest against all such conduct. No parents can account to God for it, when they leave their families for days together, upon any occasion, except a work of mercy, unless they deposit the religious care and instruction of their family in the hands of some pious, trust-worthy person.

I have another objection against Camp-meetings, *past experience* I have witnessed four or five revivals of religion in my life. Two of them in my youth. North Carolina and Virginia, are at this day blessed with the fruits of these revivals. We had no Camp-meeting then. Such a thing was never thought of. The revival if it may be so called that took place in Kentucky upwards of twenty years ago, gave birth to Camp-meetings (as far as I know) in the Presbyterian church, and well do I know, it nearly annihilated our church in the West.

The late blessed revival in Kentucky! I never think of it, without, at least an attempt to be grateful. Well may I be grateful when I record God's goodness to my family, and to my church, and to many of my dearest friends. We had no Camp-meetings then. Why should we wish to have them now. Is God's arm shortened, that he cannot now save in his own appointed and long blessed means. Must we have devices of our own. I must be pardoned when I add, devices of human origin never fail in the end to expose the church, and justly too, to the ridicule and contempt of the world. Let me not be told of *well regulated Camp-meetings.* I have but one answer: *Human nature, the innate wickedness of man.* You might as well talk to me of a well regulated theatre. Let the assembly become large, and it will become unmanageable, and Satan will present himself among the children of God, or he has ceased to be wise. I feel compelled as I must account to God, to speak thus plainly: I hope I write in the fear of God.

I still have another objection. I take it to be a correct principle, that whatever means of grace or bond of duty, God has ordained in his church, they are all accessable, in ordinary cases, to all the members of the church. It is, I think, a valid argument against the mode of baptism observed by a sister church that there are many, very many christians who can never be baptized but at the risque of their lives. We therefore conclude that God has not thus unwisely organized his church. Now how many thousand infirm and sickly christians are there in our land who never can go to a Camp-meeting, without danger? They can worship God comfortably and safely in their churches, but not in the woods and in tents. Therefore Camp-meetings form no part of God's plan. But this argument presents another view. How many thousand christians reside in cities. *They* can never enjoy the benefit of Camp-meetings. How ridiculous would it be for the citizens of New-York or Philadelphia, or even Cincinnati or Lexington, to abandon their houses of worship and hold one of those meetings in the woods day and night for several days together. In all probability the civil authority would be needed.

I have still another argument against Camp-meetings. Their introduction will *engender strife.* The Apostle says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Who among us is prepared to violate this precept in its spirit? for these words have all the force of a direct precept. Who is prepared to hazard the peace of the church in the West, upon what is, at least, a questionable experiment? The writer of these remarks has not relied upon his own judgment alone. He has conversed with several of the brethren in the ministry, and with many ruling elders of different churches, and among them all he has met with but one elder, and heard of but one resident minister among us, who is in favour of Camp-meetings. There may be and probably are many others. But I ask again who is prepared to hazard the peace of the church, to violate the above precept of Paul, and wound (if you please) his weak brethren, by "*getting up*" Camp-meetings? Let them see to it that they act in conformity to the above precept, and we will have no Camp-meetings in Kentucky.

But there is another precept of the same apostle. "Let all things be done decently and in order." Say, are thousands of people, of all ages, and sexes, and characters, camped in a thick forest in a dark night; some, say, are devoutly worshipping God, preaching and hearing his word, while others are asleep in their tents; and others prowling round the camp, concealed by that darkness which the light of the place has rendered but more dark; say, is this doing *all things "decently and in order."*

My last objection to Camp-meetings is this, there is no warrant for them in God's word. They are entirely of human invention. Accordingly they are not found existing in but few of our churches. They are not found in our directory for public worship, nor are they practiced by the wisest and best of our ministers.

We have authority from scripture for prayer meetings—for night meetings. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow; and continued his speech until midnight. And there were *many lights* in an upper chamber where they were gathered together." I have often been forcibly struck with the incident here thrown in by the historian. And there were *many lights*, &c. Why was this apparently disconnected circumstance thus mentioned? Was it not to avoid the appearance of scandal. Is it possible to guard against imputations of this kind in a Camp-meeting, no matter how numerous the lights are. Shall we be wiser than Paul? Shall we not be taught by the Spirit of God, that has left on record this fact.

But all these objections, we are told are more than counterbalanced by the numbers that have recently been brought into the church in Ohio at Camp-meetings. There does not live a man who has ever felt the power of God's grace upon his own heart, who does not rejoice when men are brought to bow to the power of the gospel. But have all these people been really converted? We hope they have. But we know all appearances are not facts. Time can only determine. But can we not bring stronger facts of a less questionable character, and which have stood the test of time. How many thousands, and thousands again, have, in the course of the last six years been brought into the church, where Camp-meetings were never thought of. Who will ever forget the late revival in Kentucky. Most of our churches doubled their numbers during that happy season. Camp-meetings were not resorted to. And it is a matter of great gratitude to God, that there are found among the new converts so few instances of backsliding, especially where due time for reflection and caution was allowed. There are but a very few spots, within the bounds of the General Assembly where Camp-meetings have been resorted to; they have prevailed chiefly in one region of country. And it may well be questioned whether the present state of the church in those quarters, says much in favour of Camp-meetings.

I pray God that I may not live to see the purity and peace of our western church further disturbed by that love of novelty, and want of calm reflection which forms so much of our character. I hope all my dear brethren in the ministry, whether they agree with me on this subject or not, will join with me and say "I will pray for the peace of Jerusalem—Peace be within thy walls, and prosperity within thy palaces—For Zion's sake will I not hold my peace, for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." B.

For the Western Luminary.

"SCRAP PREACHING."

It is sometimes difficult to follow the advice of Solomon in Prov. 26. 4, 5, because of the antithetical manner in which the two verses are placed. They appear to contradict each other, but in reality do not: and when taken together they afford an excellent directory to a wise man how to deal with fools. No doubt it is highly improper to answer a fool, in his own *foolish manner*, by retorting upon him his scurrilous, abusive, impertinent language. Nor is it always deemed proper, or expedient, to answer his vain cavils or objections; or to treat his folly and impiety, as if it were greatly worthy of notice or refutation But on the other hand, knowing the character and intention of men, it is certainly proper to level an answer against a foolish and impertinent railer and caviller, with such poignancy, and force of argument, that it shall be both *ad hominem—to the man*, and also *ad rem—to the point*, suited to expose his folly, to mortify his pride, to prevent others from being deluded by him, and also for the inspired reason assigned, *"lest he be wise in his own conceit."*

It is this latter consideration which has determined me to notice a silly production in the July No. of the "Christian Messenger," over the signature of "Philip." This Mr. Philip, being one of those, as I suppose, who "will not endure sound doctrine," and under the influence of that mischievous complaint called the *Ear-itch*, or, as the apostle words it, "having itching ears," wandered out of his way not long since, to hear "Mr. C——— a Presbyterian D.D.," as he contemptuously calls Presbyterian ministers, having that title. This he has done four or five times in his short production. Now, by the way, we can assure this Mr. Philip, at least so far as the writer is concerned, that he need not *envy* us because of this title. It is so cheap now, that its cost is a mere trifle; nor does it add one cubit to the theological stature of the possessor. Indeed, it is often a cumbersome tax upon him, affording him more trouble and vexation than pleasure or profit. The "Presbyterian D.D.," who is the subject of his cynical remarks, can assure Mr. Philip, that could he consistently divest himself of this title, and transfer it to another, that he, the said Mr. Philip, might be welcome to it for the same sum it cost the writer, which was the postage of the communication which conveyed it to him without his own previous knowledge, desire, or consent. It is, however, highly probable that this title when worn by Unitarians, goes down very well with the fastidious palate of our author; and that the names of the Rev. Doctors Kirkland, Channing, Ware, and others, would sound quite musically in his ear.

But to return to the sermon of Mr. C. It appears that this Mr. Philip, personally unknown to the speaker, had made his way into the house,—the Church at Mount Pleasant, in Harrison county,—and took his seat, no doubt, from the strain of his production, more in the character of a cynical censor, than that of a humble, prayerful, charitable minister of that blessed gospel which he pretends to preach. He then supposes that the preacher's eye is right upon him, which is not true, as the preacher did not recognise him by his theological phiz, though for aught he knows, he may have looked him right in the face on that day. Had the preacher been apprized, of the great agitation of his clerical hearer, which shall be noticed presently, it might have attracted his notice a little. But he supposing that the speaker "having discovered some present whom he desired to *drub*," he prepares himself, in dread anticipation, for a sound flagellation. The text is taken. And here our censor is offended at the outset. The foundation of the discourse was 1 Cor. 12. 3—"*No man can say that Jesus is the Lord, but by the Holy Ghost.*" This our sapient hearer ridicules by calling it "*text* taking, or *scrap* preaching;" and reprobates, in strong language, any attempts "to make fundamental doctrines out of little detached scraps of scripture." To his great "mortification" too, he not only heard this "little *scrap*" read out as a text, but also that the preacher's "ingenuity, with the aid of his theological dissecting knife, soon enabled him to divide this little *scrap* into two heads." *"Text taking, and scrap preaching!"*—Why, what a wonderful discovery has been made in the back woods of Kentucky in the *nineteenth* century! This silly slang of the day, designed to burlesque and ridicule the long established practice of preaching from single passages of scripture, was unknown in the days of Knox, and Luther, and Doddridge, and Watts, and Newton, and thousands of God's faithful servants whose *scrap* sermons were more acceptable to God, in edifying his church, and converting millions of perishing men, than they appear to be in the wisdom of certain men in the western wilds of America. Perhaps this same Mr. Philip was *converted* under a *scrap* sermon by B. W. Stone, his master, who has preached some hundreds of that sort on "little detached scraps of scripture." It is of record too that Philip—not this new Philip—but good old Philip the Evangelist, preached a sermon, from a "*little scrap*" in Isaiah, to a man of Ethiopia riding in his chariot. The scrap from which he preached is quoted in Acts 8. 32, 33. In v. 35, it is said, "Then Philip opened his mouth, and began at *that same scripture*, and preached unto him Jesus." How unfortunate for our new Philip—what a palpable *misnomer*,—when he selected this name to place at the bottom of his pitiful effusion, wherein he ridicules the very practice of inspired men. This man is truly a *Pseudo-Philip*,—how unlike him whose name he assumes.

But this is not all: Our Lord and Master too must fall under the censure and burlesque of this Pseudo-Philip; for he also, it would seem, was *guilty* of text taking and scrap preaching." The *first* sermon he preached was on a text, (Isa. 61. 1.) in the synagogue at Nazareth on the Sabbath-day, where "he stood up for to read." On that occasion "the book of the prophet Esaias," being delivered to him, which, having "opened, he found the place"—the text, the scrap—"where it was written, The Spirit of the Lord was upon me, &c." Then follows the sermon, (Luke 4. 20—29) which offended his auditors as much as Pseudo-Philip was offended at mine. Christ's hearers were so enraged that they "thrust him out of the city, and led him unto the brow of the hill, that they might cast him down headlong." My hearer attempts to cast me down headlong, by raillery and misrepresentation. There are *ten little scraps* in the 20th chap. of Exodus, commonly called *ten commandments*, which our modern wiseacres might find personally useful, particularly the ninth, were they to take them one by one, and carefully study them until they should acquire thorough acquaintance with them. We would also refer them to that part of the Proverbs of Solomon, from the beginning of the tenth chapter, to the 17th verse of the 22d chapter, which is made up of detached aphorisms, and containing most important practical instruction, without any systematic connection. A similar reference may be made to the 119th Psalm; which contains a number of "little detached scraps," having seldom any coherence between them, but, like Solomon's proverbs it is, as Henry says, "*a chest of gold rings, not a chain of gold links.*" But as these scraps belong to the Old Testament, perhaps, in the lofty opinions of our modern eulogists *they are done away*, and remain only as decayed and useless lumber. One remark more, and we dismiss this part of the subject. It is an uncontradicted fact that, "on June 20, 1630, *five hundred* persons professed to have a saving change under one sermon"—*a scrap sermon*—"preached by Mr. Livingston, at the Kirk of Shots, in Scotland." What a blessed "text taking, scrap preaching" this was! The Lord have mercy on those who have lately grown wiser than their Maker, and who can denounce and vilify the very ways and means which he himself has blest, and is blessing still, to the salvation of thousands. That very sermon under which Pseudo-Philip sat, and against which he has acted so much like old "prating" Diotrephes, and which he says, "the people generally appeared to receive as sound doctrine," for which they were regarded by him, "more the objects of pity than contempt"—Yes, that very sermon was, by that Holy Spirit, without which no man can call Jesus Lord, made a blessing to an aged man, almost threescore and ten, who was never moved before he heard our scrap preaching, during that meeting, but is now rejoicing in the Lord, with his own people. How different the character and fate of this sermon, in the estimation of Jesus our Lord and Master, who owned and blest it, and that of our unfortunate hearer, a professed public servant too, who condemned, vilified, and rejected it. Surely "the disciple is not above his master, nor the servant above his lord."

We shall now notice a little the excited state of our hearer. He says, "The object of this communication is to notice one position our preacher assumed." "He remarked, *'that some ignorantly denied that we were commanded to worship the Holy Ghost. But we can easily establish it.'*" When this position was advanced, and he heard the preacher "boldly announce that it could be easily established," he says,

"I was not a little agitated, lest in my researches after truth, I had overlooked this important requirement of heaven." This great agitation, of our hearer, will at once account for the inconsistencies, and awkward statements which appear in his communication. The statement I made was this; some have ignorantly maintained that "there is neither example nor precept for *worshipping* the Spirit, in the Bible." What is here denied is a quotation from Stone's Letters to Dr. Blythe, p. 27. I said the contrary of this can be easily established; and then cited the texts which our author has noticed; the force and bearing of which on the very point, he has not removed by one shadow of proof or argument. If bold affirmation, lofty declamation, or mere assertion would answer, why, to be sure, he has certainly succeeded. But, as a certain writer has justly observed, "mere assertion is proof only for fools." We will here briefly examine our proofs again. Cant. 4. 16. "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out." This language is beautifully figurative. The speaker is the Church, the spouse of Christ, considering herself as a garden. Earnestly desiring that her graces may be rendered more lively, her spices more fragrant, and her fruits more rich and abundant, she calls upon the *wind*, the emblem of the Holy Spirit in his diversified operations, to blow upon her garden for this purpose. Is not this the tender experience of all who acknowledge the necessity, and feel the need of the Holy Spirit's grace. How strikingly and experimentally is this expressed by Dr. Watts—

'Awake, O heavenly wind, and come
'Blow on this garden of perfume;
'*Spirit divine!* descend and breathe
'A gracious gale on plants beneath.

'Make our best spices flow abroad
'To entertain our Saviour God;
'And faith, and love, and joy appear,
'And every grace be active here.'

Again: Ezek. 37. 9. "Then said he unto me, prophesy unto the *wind*, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live." Here we have precept and example both for addressing the "Spirit of life." "The *wind*," says Dr. Scott, "seems to have been the emblem of the Spirit of God, the Author and giver of life: and the same original word signifies both *wind, breath*, and *the Spirit*." In Hebrew, the word is *ruah* and in Greek *pneuma*. This same word, signifying both *spirit*, and *the wind*, the similitude, used by our Lord in his instructions to Nicodemus, (John 3. 8,) has a peculiar propriety, in reference to the communication of divine life in those who are "born of the Spirit." So the Spirit came upon the apostles in *a rushing mighty mind*. Acts 2. 2.

I also adduced the command of Christ to his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost;" which words, prescribed in the *initiatory* ordinance of baptism, do most evidently involve in it an act of solemn worship, addressed equally to the Holy Ghost, with the Father and the Son. If this then is not an invocation to the Divine Spirit, neither is it to the Father, nor the Son.

Once more: 2 Cor. 13. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." That this form of apostolic benediction includes in it a prayer, would be a waste of words to prove. Suppose the apostle had simply prayed, "*The love of God be with you all, Amen!*" —would he not have presented, in his heart, a petition to the Father of mercies, for the manifestation of his love to the believers at Corinth? When therefore, he prays in the same breath, "*the communion of the Holy Ghost, be with you all*, Amen;" on what principle of criticism are we to exclude the Holy Spirit from being an object of a similar inward aspiration, from worship, the same in *kind* and *degree*, with that of the Father? How then has this "*agitated*" Philip, alias, T. M. Allen, made it appear that this sentiment "has not a shadow of Bible proof to support it." The next time he trembles for his foundation, we pray that that Holy Spirit, whose personal agency he denies, may graciously illuminate his understanding, make his heart the subject of his renewing grace, and give him a better spirit than the one which has manifested itself in his unprovoked attack, and angry animadversions on a "little scrap" sermon, "the mighty effort of a *great* man," a "complete abortion" too, in the estimation of this restless, *agitated*, cynical hearer. The whole circumstance attending this affair, his anticipating a *drubbing* from one who knew him not, personally, from Judas Iscariot or Simon Magus—his great agitation—and, the result of all, his mighty publication in the Messenger—all afford abundant evidence of one thing,—and that is, a dread apprehension that this scrap sermon was likely to do mischief in the camp. If he pursues this subject, as he intimates he "may hereafter," it is hoped he will have got over his excited feeling, so as to give us something like argument, or temperate discussion, instead of raillery and contemptuous sneering.

In conclusion, I may say of this man, as the King of Israel said of the King of Syria, "see how he seeketh a quarrel against me." It is not the first time he has, without provocation, dragged my name into this Arian Periodical, the Christian Messenger. Should I have to notice him again, I shall take the privilege of calling up to his recollection his exaggerated account of "a four day's meeting in Harrodsburg," in Vol. 2. page 190 of the Christian Messenger, in connection with a singular Erratum in a subsequent number, intending to correct a curious mistake made in the description of that proud meeting. Until then, he may not hear any further from

"Mr. C——, A PRESBYTERIAN D. D."

Prof. STUART'S LETTER TO DR. CHANNING
on the Subject of Religious Liberty.

Extract from an editorial article in the Boston Recorder.

For this able and eloquent vindication of the Orthodox community against the illiberal aspersions which have been heaped upon them, Prof. Stuart merits, and will receive, the hearty thanks of every truly liberal man in the Commonwealth. While the Orthodox have been denying themselves in every way for the purpose of sending the Gospel to the destitute, in obedience to the command of their Saviour; while many of them have relinquished kindred and friends and all the sweets of home for the sake of carrying the blessings of religion to the wandering savage; given up all the blandishments of ease and affluence to relieve the woes of the suffering, search out the haunts of misery, and visit the sick and the prisoner; exposed themselves to the violent hatred of the selfish and profligate by their strenuous and fearless efforts to promote good morals and thus secure the prosperity and happiness of their country—some, who profess to be the friends of good order and the enthusiastic admirers of disinterested virtue, (though they are generally very cautious how they expose themselves to any inconvenience for the promotion of either,) have stood by, and not only derided their efforts, but most violently assailed their reputation, caricatured their opinions, misrepresented their motives, and done all in their power to spread the belief that the Orthodox are a set of vulgar, illiterate, ambitious desperadoes, who aim at nothing less than a subversion of the constitution of their country and the introduction of religious tyranny in its most appalling form. And what is most astonishing of all, Dr. Channing, the eloquent, the dignified, the literary Dr. Channing, *who would not adventure to set the sole of his foot upon the ground for delicateness and tenderness*, has condescended to be foremost in this pack, thus "trained to utter one cry," and rejoices that he was among the first *to lift up a voice of strength and courage, and send it far and wide*, in such company.

By his writings for ten years past, Dr. Channing has taken the lead among the enemies of the Orthodox; and who are the enemies of the Orthodox! Why, every infidel, and disorganizer, and sabbath-breaker, and debauchee, and gambler, and every haunter of grog-shops, and theatres in the land, is an enemy of the Orthodox. The Orthodox are honored with the uniform and unrelenting hatred of all the haters of good order, the haters of virtue, the haters of God;—it is a glorious thing to belong to a sect that has the hatred of every thing hateful; and the Orthodox may well be proud of their enemies. Let us not be misunderstood; we say explicitly that all of this character, creatures whom Dr. Channing *would disdain* (openly) *to set with the dogs of his flock*, are the enemies of the Orthodox; and we esteem it a high honor to be so steadily hated by such men;—but we do not say that all the opposers of the Orthodox are of this character; we merely assert that respectable men, when they declare themselves enemies of the Orthodox, fall into very bad company, and are eulogized by those whose praise is disgrace.

In the expectation that every reader of the Recorder will gain access to a copy of the Letter, we make but one extract, which gives a summary view of the general course of thought.

"You have given your name to the world as the author of accusations, *that we are aiming to subvert and destroy the religious liberty of this Commonwealth; that we are combined to put down all free inquiry in matters of religion; that we are endeavoring, in secret and openly, to introduce an ecclesiastical tyranny worse than that of the Inquisition; that we are determined to raise up ecclesiastical Courts to try, condemn, and punish all whom we deem to be heretics; and thus to prevent all right of private judgment, and all freedom in respect to religious opinion.*

"I have openly avowed in this letter my own opinion, and what I know to be the opinion of the Christian brethren, with whom I have the honor to be associated, in relation to these subjects. I know that what I have said is incapable of being contradicted, on any grounds of evidence. *I do know that the accusations which you stand pledged to support are* NOT TRUE. *I aver that* THEY ARE NOT, before heaven and earth. That they are accusations of a hurtful tendency, need not be said. They go to destroy all respect for us, all confidence in us, all prospects of our usefulness in society or in the church, just so far as you are believed; and to render us the object of suspicion, of scorn, and of hatred. As injured men, as injured in a manner that is highly unjust and cruel, we call on you either for reparation, or else to support your charges. These charges are *allegations as to matters of* FACT. They are not matters of opinion merely, or the deductions which may be drawn from opinions. As *matters of fact*, you are bound to support them. According to all demands of propriety and justice, you have no liberty now to retreat, by professing disdain of your opponents; none to screen yourself under the allegation, (as you have attempted in the preface to your Works to do,) that you dislike controversy. On every ground of equity, you must either support the charges which you have made, *as to facts;* or take them back; or else stand before the public as one who has abused and mal-treated his fellow beings, members of the same Commonwealth, entitled to the same privileges with himself, and having a right to claims that they shall be spoken of with *truth* and *justice;* a right which cannot be violated without responsibility for so doing.

"Sir, we have borne these charges in silence long enough—so long that not a few of your friends begin to aver that silence gives consent to the truth of them. You have repeated them so often and for such a series of years, without being called in question in some important respects for so doing, that you seem of late to have considered the right of doing it as a master quite beyond the reach of debate. You do not seem to expect, that the objects of your vehement and scornful denunciation, would venture to resist or even to complain. Like those subdued by the irresistible power of the great Assyrian King, "not a bird would move the wing, or open the mouth, or peep." But if you have believed this respecting us, you have erred, at least in one point, with regard to your views of the Orthodox. We have not been cowering with fear; we have "held our peace for good."—We acknowledge, indeed, that when "we have meditated on some of these things, the fire has burned within us."

Were we to express our feelings, we should say much in commendation of the Letter; we might speak of its occasional bursts of eloquence, of the dignified candor with which the author states the reasonings of his opponent, and the generous indignation with which he repels his groundless charges; but all this is needless. The work may be safely left to speak for itself.—*Bost. Rec.*

THE KINGDOM OF CHRIST.
It asks no Patronage from the Civil power, nor can Persecution destroy it.

The striking passages which follow are from the Rev. Dr. Humphrey's Sermon, preached before the Convention of Congregational Ministers in Boston, May 29, 1830.

The kingdom of Christ is so far from being sustained and strengthened by the secular arm, that hitherto it has invariably languished when constrained to lean upon the civil power. Perhaps it never received a more terrible shock, than it did on that day, when its holy simplicity was eclipsed by the purple of Constantine. At Rome, where pure and undefiled religion once shed abroad its holy light, what is there now but the mere mockery of a name—the blasphemies and mummeries of the man of sin! And in all the states of Europe, where the secular and ecclesiastic powers are united, true religion if not absolutely extinct, is paralyzed and almost stifled by an alliance which she abhors.

The kingdom of Christ is his "church, which he hath purchased with his own blood," and which in its holiest aspirations asks for none but spiritual munitions for its defence. It wants no Jeffries, nor Star Chamber, to enforce its discipline—no compulsory tythes to support its teachers—no military to extend its conquests or guard its sacred towers. Its preservation and increase do not depend upon bulwarks of stone and mortar, nor upon long training in the use of steel and gunpowder. The loyal subjects of Christ's kingdom shrink instinctively from blood, except when the rage of persecution draws it from their own veins, and then no hero ever watched the crimson ebb with greater composure.—Indeed, a very slight acquaintance with the history of Christ's kingdom, from the apostolic age down to the present time, must be sufficient to convince every one, that the very means by which the kingdoms of this world are upheld and wax strong, are most hostile to the growth and spread of true religion. The church has always flourished most, when it has been let alone. And even a dark and frowning sky has been safer for it, than the brighest radiance of any political firmanent. How wonderfully has it been purified and enlarged by the fires of persecution! How often have the faithful come up invigorated out of great tribulation, while, on the other hand, they have been all but destroyed by the caresses of Kings and parliaments. Thus a bright summer, however delightful to sense, may wither the shrub which had survived the fiercests blasts of winter.

The kingdom of Christ is not, like other kingdoms, liable to be subverted by political revolutions. It may feel the shock, and often does, when human governments are overthrown. But it has already survived hundreds of such convulsions, and will survive many more. That some forms of civil polity are more friendly to religion than others, cannot be questioned; but it has flourished under almost every form. And if the church has sometimes been weakened and depressed, by the springing up of a new power, hostile to her very existence, she has, perhaps, quite as often been a gainer, by the destruction of her enemies and the elevation of her friends.—Nor has it seldom happened, when she was giving vent to her darkest forebodings, in the language of Jacob, "All these things are against me," that those very things were all working together for her immediate benefit.

The kingdom of Christ is not bounded by rivers, mountains, or even oceans, but is destined to fill the whole earth. Hitherto, there has been no universal monarchy. It is one thing, nominally, to reign from the Indus to the pillars of Hercules, and quite another, to sway the sceptre over five continents, and a thousand islands. Even the proud mistress of the world upon her seven hills, never ruled over one quarter of the globe. Nor, in my apprehension, is it at all probable, that any human government will ever become universal. Such an extension of civil and political power, is next to impossible, if not absolutely so, in the nature of things. Wherever the seat of empire might be, all the more distant dwellers upon the face of the earth, would be too far away, either to recognize the authority of the central government, or to receive its protection. Like some vast and unwieldly machine, it would fall to pieces by its own weight.

FRAGMENTS.

A person in Birmingham who lived in the neglect of the worship of God and of reading the Bible, was, on a Lord's day, sitting at the fire with his family; he said that he thought he would read a chapter in the Bible, not having read one for a long time: But alas! he was disappointed, it was too late, for, in the very act of reaching it from the shelf, he sunk down, and immediately expired.

Dr. Elliott was well acquainted with Colonel Allen a celebrated infidel in America, and made him a visit at a time when his daughter was sick and near death. He was introduced into the library, where the Colonel read to him some of his writings with much self-complacency and asked, "Is not that well done?" While they were thus employed, a messenger entered, and informed Colonel Allen that his daughter was dying, and desired to speak with him. He immediately went to her chamber, accompanied by Dr. Elliott, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at the bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe what your mother has taught you."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 1, 1830.

DISTRIBUTION OF BIBLES.

Mr. Rogers, a young gentleman, a member of Danville College, has been employed by the Fleming County Bible Society, during the the late vacation in the college, in distributing Bibles in Fleming county. He states that he explored about half of the county, and supplied the families which he found destitute of the Bible. The number of families in the county is estimated at 1000. In little more than one half of the county Mr. Rogers found 268 families, or *one half of the population, destitute of the Bible*, and more than 200 of these *without any part of the Bible*. Several heads of families who were *professors of religion* had no Bible, and three had neither Old nor New Testament! While such facts exist, is there not need of Bible Societies and of agents to distribute the Word of Life? Mr. Rogers was generally well received, and the people were glad to obtain the Scriptures, either by purchase or donation. He relates several anecdotes, which shows the great want of proper information among the people of the nature and operations of the American Bible Society and its Branches. Some asked him if he was not employed by the commonwealth to distribute Bibles; some insisted on it that they were entitled to a copy, as it was a commonwealth concern; some inquired if they were not to be *taxed* to defray the expense of this distribution; some understood that under the present administration there was a large amount of surplus funds in the national treasury, which was appropriated to the benevolent object of supplying the country with Bibles. Quere. Would it not be well for the managers of these societies to furnish their agents with brief, plain, printed exposes or statements of their existence and modes of operations—their constitution, manner of raising funds and appropriating them, to be distributed among the people for their information. Such a measure would be a great saving of time to agents, who are otherwise often under the necessity of telling over and over again the history of the society, and after all the astonished and half incredulous listener gets but a confused idea of the subject. Give it to him on paper, and he can re-examine it, and refer to it when he pleases. Constant readers of a religious periodical may know all about these things. But it may be pretty fairly inferred that nearly all those, who are destitute of the Bible, are also ignorant of the existence and operations of Bible Societies. Much of the prejudice and opposition against these societies arise from ignorance and false rumours. These are to be met and removed only by printed and well authenticated statements of facts. It will not do to depend on the religious papers of the day to diffuse such information. Thousands and thousands of families never see a religious paper.

THE GOOD WORK GOES ON.
SABBATH SCHOOL MEETINGS IN FRANKFORT.

A meeting for the purpose of aiding the American Sunday School Union in establishing Schools, was held in the Baptist Church in Frankfort, on Saturday evening the 21st ult. and another at the Presbyterian church on Monday evening.

Mr. Baird, the general agent, and Mr. Welch, agent for Kentucky, were present at both meetings, and set forth the objects and wants of the Society. The Rev. Mr. Edgar also addressed the meetings, and in an eloquent and powerful manner urged upon them the importance of this undertaking of the Society, and the claims of the Society on them for their co-operation and assistance.

This appeal of the Sunday School Union, was met by the citizens of Frankfort, with a liberality truly creditable to their town.—The subscription, we are informed, amounted to about *four hundred and thirty dollars.*

OPINION OF MR. WIRT,
Late Attorney General of the U. S. on the controversy pending between Georgia and the Cherokee Nation.

The Cherokee Phœnix and Indians Advocate of Aug. 14th, contains a statement of their case by the Cherokee Nation to Mr. Wirt, and his opinion on the same. These able and interesting documents occupy more than three pages of the paper.

Whether it be expedient and best for the Cherokees to sell all their land to the United States or exchange it for land on the west of the Mississippi, is a question altogether different from the question whether Georgia has a right to extend her laws over them and reduce them to a state of vassalage.

The latter is the question upon which the opinion of Mr. Wirt has been asked and is deliberately given by him. We believe the conduct of Georgia towards the Cherokees is regarded very generally by the people of the United States as characterized by the most flagrant injustice and usurpation. It is considered by them also and pronounced by Mr. Wirt to be a palpable violation of our most solemn treaties with the Cherokees.

The numbers of William Penn, the Address of the Cherokee Nation to the people of the United States, and this lucid statement of their case, and the able opinion of Mr. Wirt cannot fail to enlighten the public mind on this subject, and to secure the decision of an honest and magnanimous people in favour of this injured and abused Nation.

At this time we can present our readers with only the QUESTION, and Mr. Wirt's OPINION, omitting his argument.

QUESTION.

Has the State of Georgia a right to extend her laws over the Cherokees, within the Cherokee Territory?

OPINION.

On every ground of argument on which I have been enabled by my own reflections or the suggestions of others to consider the question, I am of the opinion.

1. That the Cherokees are a sovereign nation: and that their having placed themselves under the protection of the United States does not at all impair their sovereignty and independence as a nation. "One community may be bound to another by a very unequal alliance, and still be a *sovereign State*. "Though a weak State, in order to provide for "its safety, *should place itself under the protection of a more powerful one*, yet according "to Vatell (B. 1 Ch. 1 § 5 and 6.) *if it reserves "to itself the right of governing its own body* it "ought to be considered as an *independent "State*." 20 Johnson's Report 711, 712 Goodell vs. Jackson.

2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That consequently, the State of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia which has been placed before me, is unconstitutional and void, 1. Because it is repugnant to the treaties between the United States and the Cherokee nation. 2. Because it is repugnant to a law of the United States passed in 1802, entitled "an act to regulate trade and intercourse with the Indian tribes and to preserve peace on the frontiers." 3. Because it is repugnant to the constitution, inasmuch as it impairs the obligation of all the contracts arising under the treaties with the Cherokees: and affects moreover to *regulate intercourse with an Indian tribe* a power which belongs, exclusively to Congress. WM. WIRT.

Baltimore, June 20th, 1830.

CHOCTAWS.

There has lately been considerable disturbance in the Choctaw Nation, in consequence of an attempt of the pagan party headed by Mushulatubee to take the controul of affairs and drive out the missionaries and to deprive the christian party of their portion of the annuities.

ASSOCIATED METHODISTS.

These churches are a secession from the Methodist Episcopal church. A few years ago an attempt was made to have the government of this church so altered as to give the local preachers and private members a voice in the exercise of legislative and executive powers, which are now confined to the travelling preachers and bishops.

A memorial and petition for this purpose were presented to the General Conference in 1824, but rejected by that body. Union societies were formed by the friends of reform. The members of these societies were now expelled by the presiding elders and travelling preachers. Being thus cast out they associated themselves together and adopted the original "Rules" of John and Charles Wesley. In 1828 seventeen provisional articles were adopted.

These churches are said to contain about 25,000 members.

A convention of delegates, ministers and laymen, is to be held in Baltimore in November next.

THE WESTERN BAPTIST.

This is a new periodical of one sheet, edited and published by Rev. John M. Peck, Rock-Spring, Illinois. From what we have seen of the religious sentiments of Mr. Peck, his views of the religious operations of the day, and his talents as a writer, we feel disposed to bid him God speed in this work, as well as in his Western Pioneer.

From the Baptist Chronicle we learn that at a late meeting of the Elkhorn Association, that body *Resolved* to drop from their correspondence the church at Versailles and the church at Providence, on account of their departure from "the faith and constitutions" of that Association, and following A. Campbell, and Jacob Creath Jr.

FIRST PROCLAMATION OF
WILLIAM IV.

His Majesty has issued a proclamation, declaring his "royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality, within his realm, and particularly in such as are employed near his royal person." He also "requires and commands all his subjects to attend the worship of God on every Lord's day, on pain of his displeasure, and of being proceeded against with the utmost rigour that may be by law."

Against this part of the royal ordinance we should demur. We do not think people should be *compelled* to worship God, nor do we think it consistent with republican principles and freedom of conscience in our christian country, to *require men* to profane the Lord's day and reward them for so doing.

A new Sabbath School Society has been formed in the Colony of Liberia, to which nearly all the young have attached themselves, either as teachers or scholars.

TRANSYLVANIA UNIVERSITY.

25th AUGUST, 1830.

The public examination of the Senior Class in Transylvania University took place, in pursuance to appointment, at the Baptist Church in this town, to-day.

The following young gentlemen, candidates for the degree of A. B. composed the class to wit:

RICHARD PINDELL, of Lexington, Ky.
RICHARD M. JOHNSON, of Scott Co., Ky.
JAMES SCOTT, of Lexington, Ky.
RICHARD HIGGINS, of " "
G. B. KINKAID, of Woodford County, Ky.
W. B. KINKAID, of " "
JOHN STEELE, of " "
LUTHER MASON, of Montgomery Co., Ky.

The first honor was awarded by the faculty to Richard Pindell and Richard M. Johnson, jointly. It must happen in all contests of this kind that some one will take the palm.—But in this instance it may truly be said that a more even race was never run. It required the most acute discernment and skilful judgment to assign the prizes justly. To be last in such a class is a high honor.

In the forenoon the class recited to the President on Mental Philosophy, Elements of Criticisms, Architecture, &c., and in the afternoon to the Morrison Professor, on Political Economy and Chemistry. The rehearsals before Professor Roche, on the Greek and Latin languages, and before Professor Matthews, on the various branches of Mathematical science were had previously in the College building.

The commencement will take place on the last Wednesdny of September; when the degrees will be conferred. In the mean time, the candidates will be preparing for the exhibition of that day. Several alumni of the College are candidates for the degree of A. M. The friends of education and literature are respectfully invited to attend.

The trustees who were present at the examination were highly gratified at the proficiency of the young gentlemen of the Senior Class. The manner in which they acquitted themselves is honorable to them, and presages their future usefulness and distinction in life, and reflects credit upon their preceptors and the institution. The public may now safely be assured that Transylvanity University, by the fidelity, industry and capacity of her President, Professors and Tutors, and her excellent discipline, and the severe mental labour and strict moral deportment of her pupils, is reviving from her ashes; and with the patronage of a liberal and enlightened community, and the favor of a benificent Providence, the trustees hope and believe that she will continue to be the *alma mater* of many ripe scholars, and an object of solicitous and proud regard to the State, and a point of intellectual illumination to the State.

THOMAS M. HICKEY,
Chairman, B. T. T. U.

SECULAR SUMMARY.

Cincinnati.—Five hundred houses are said to be building in this place this summer.

The British Government has guaranted a loan of 75,000 pounds sterling to Greece.

The Savannah Georgian says, "Governor Gilmer has received information by a gentleman from the upper country that not less than four thousand trespassing gold diggers have returned to the Cherokee country.

CENSUS.—Thirteen towns in Ohio, gives an increase of 5,000 or 63 per cent. It is supposed that Ohio will have near 1,000,000 inhabitants by the new census.

The owner of a flat boat was recently arrested at New-Orleans by a planter, in company with others, on a charge of having sold some whiskey to his slaves. The boatman, not feeling himself bound to obey the coercive measures of the planter, proceeded on with his boat, when one of the party shot him dead. The assassin was allowed to escape.

A letter from Darmstadt says, the emigration from the Grand Duchy to the United States continues. On the 8th of June, 86 men and women passed through Darmstadt on their way to the United States. They are all farmers and provided with money.

The Liverpool Mercury of July 2d, says: "Five unfortunate haymakers, who had been unable to procure work, were found dead last week in the field, in the neighborhood of London."

A gentleman from Mansfield, Conn. says, that at least four tons of raw silk have been raised in Connecticut this season; and that the silk raised in Mansfield and the adjoining towns this year, amounted to $24,000, all of which has found a ready sale.

A Society has been formed in Alabama, called the "Clinton Anti-Electioneering Society," the members of which pledge themselves not to support any man for office who endeavours to obtain his election by treating with spirits, barbecues, dinners, or any species of bribery whatever.

More than 1000 passengers from Europe arrived in New-York on July 29th and 30th, in the course of twenty-four hours.

DISTRESSING MURDER.

A Mr. Lane, a citizen of Mercer county, Ky. and for several years past an orderly member of the Methodist Church, invited a Mr. M'Kinney, one of his nearest neighbors, on last Sabbath evening, (Aug. 15th,) to sup with him. Mr. M'K. accepted the invitation, and took with him his eldest daughter, his wife being dead. They entered Mr. Lane's house and were kindly treated. Supper was ready a short time after dark, and the family and guests sat down to eat. Mr. Lane, unperceived, took his rifle and stepped out at the door, and turned and discharged its contents in the breast of Mr. M'Kinney as he sat at the table. Mrs. Lane exclaimed, that her husband has shot himself. Mr. M'K. replied, "I am shot"—rose from his seat, and fell and expired instantly. Mr. Lane retired some distance from the house, and reloaded his gun. By this time one or two of the neighbours were alarmed and came in. Mr. Lane then returned and attempted to shoot his wife, to prevent which the persons who had assembled were compelled to bar the door; shutting themselves, Mrs. Lane and family in, and Mr. Lane out. He then sought every opportunity to shoot some of them through holes in the wall of the logged cabbin, which he made for the purpose. In this unhappy situation of suspense they were kept until the morning, from which they were relieved by assistance from without.

The only cause that can be assigned, as we understand, for this strange and heart-rending circumstance, is, that Mr. Lane, on visiting the Lunatic Asylum in Lexington, where he has a son confined, was not recognized by his son, and pondering in his mind upon the wretched and forlorn condition of his child, came home partially deranged himself, and conceived that all mankind were his enemies. After he was confined, we are informed, he told those that had him in custody that it was his intention to have killed his wife and then himself. Mr. M'Kinney has left ten children without father or mother.—*Olive Branch.*

ANOTHER.

Another case of shocking death by the hands of man, occurred in Franklin county, last Saturday night. The unfortunate subject was Beckwith Baker, a stone mason, residing in South Frankfort. Early on Sunday morning he was found dead in a cornfield, in that village, at present occupied by Gen William Hardin. The appearances at the spot indicated that the deceased had been committing depredations upon a water melon patch in the cornfield, and just as he was leaving the patch, with two melons, which lay near the body, was fired upon with a charge of shot,—15 or 20 of which, 2 or 3 very large, and all close together, entered the right side of the body, near the suspender button. The wound, it seemed, was not instantly fatal, as the deceased had stripped, and felt it with his hands, but he fell and died upon the spot. A Coroner's inquest was held, on Sunday, whose verdict was, that the deceased came to his death, being shot, &c. by some person to them unknown.—*Commentator, Aug. 24.*

DYSENTERY.

To a common tumbler full of cold water add a table spoonful of wheat flour; stir it well together, and drink the whole dose. This should be repeated once in hour or two, until a cure is effected.—*N. H. paper.*

While on a visit to the eastern part of this State, during the last autumn, I experienced a violent attack of dysentery, which, notwithstanding the use of various medicines common in such cases, increased to an alarming degree. After three or four days intense suffering an old acquaintance prescribed the above remedy, which effected a perfect cure in the course of one afternoon. My friend stated that he had seen this simple antidote used in a variety of cases, and that he had never known it to fail of effecting a speedy cure.—A remedy so speedy and efficacious, should be known to every person.—*N. J. State Gaz.*

FOREIGN.

France.—Considerable excitement prevails in France on account of the elections now going on. The last chamber of deputies was dissolved by the king in consequence of their presenting to his Majesty an address, which savoured too much of *liberalism*. It appears, however, that of 175 nominations the opposition has obtained 122 and the ministry 53. One hundred of the voters of the address have been re-elected.

Algiers.—Two engagements took place between the French and Algiers, one on the 19th and the other on the 20th of June. On the first day the attack was commenced by the Algerines 40,000 strong, the French opposing 25,000. In both cases the latter were victorious. The spoils taken were 8 brass cannon, 400 tents, 100 camels and a large quantity of powder and balls. The tents of the Aga of Algiers and of the Beys of Constantia and Titeri are said to be very magnificent. It is thought the city will not to be taken without a hard struggle.

England.—Most of the papers of the day are filled with long and minute accounts of the death of the King, and of the accession of William IV to the throne of England. In one instance however we have observed that the *royal death* was placed under the ordinary caption of *Obituary*.

For the present let it suffice our readers to be told, that one king has died and another taken his place with the ceremony and parade customary on such occasions.

Prince Leopold, who declined the throne of Greece, is sworn one of the privy Councillors of the King.

Ireland.—In some parts of this Island there is great distress for want of food. In Dublin there were in the poor house 2690 paupers, and the funds of the institution were exhausted.

In Kilmore there were from 500 to 700 families with no means of subsistance but cabbage, shell fish &c.

In Limerick there has been a great riot. The people collected in a large mob and completely stript the provision stores of their contents. The owners in self-defence fired on the assailants. Several persons were killed. The military force had been called out to suppress the disorder.

OBITUARY.

The following obituary notice of C. H. Warfield, who died on the 22d ult. was received too late for insertion last week.

DIED—Of consumption, on the morning of the 22d ult. at the residence of Capt. Samuel Wallace, in Woodford County, CHARLES HENRY WARFIELD, M. D. in the 35th year of his age.

Seldom have we been called to witness the departure of so valuable and worthy an individual. It is not our object to flatter either the living or the dead, but simply to discharge our duty by paying to the memory of our deceased friend, a small portion of that tribute so justly due, to his uncommon merit.

Dr. Warfield was a man of much more than ordinary intellect. The faculties of discrimination and mental decision, combined with clearness of perception and solidity of judgment, eminently qualified him for his investigations in that department of useful science to which he principally devoted his life. The benevolence of his feelings and the strength and tenderness of his sympathies, kept him always alive to the sufferings of his fellow creatures; and his desire to administer relief as well as an insatiable thirst after a knowledge of their causes, formed in him the constant habit of studying intensely the nature of the diseases which assail the human system. These investigations, together with a strict examination of the nature and known effects of medicines, he conducted, not merely by his own observations, which were of the most minute description, but also by having recourse to the history of the observations of others. Nor would he rest satisfied in the examination of any case of disease, until he had reached the utmost limit its nature would permit. In short he was endowed by nature and close application with talents and qualifications, which, as he was decidedly one of the most able, would, had his health permitted, have rendered him one of the most useful members of the medical profession. His virtues were not less remarkle. Integrity, generosity and benevolence were conspicuous traits in his character. He had been a professor of the christian religion for the last two or three years of his life, and the excellency of its doctrines and the amiableness of its virtues, were exhibited in his conduct in no ordinary degree. His feelings being of a highly benevolent order, he limited his charitable regard to no particular persuasion. Whoever exhibited in his life and conversation the excellent virtues of the christian system, was the object of his christian affection.

In consequence of his accurate acquaintance with diseases in general and his own in particular, together with the remarkable discipline and government, which he exercised over himself, Dr. Warfield, doubtless, instrumentally prolonged his life far beyond what must otherwise have been the term of his earthly career. The arrow which poisoned his vitals and finally succeeded in drinking up his life, was planted in his system in his early studies. In his efforts to relieve others of disease he made himself a victim. For years he succeeded unusually in baffling its power. But at length it prevailed. He was brought to his bed but about two or three weeks previous to his decease. He bore his afflictions, in the last stages of his illness with exemplary patience and becoming fortitude. Conscious that the time of his departure was near, he submitted himself to the will of his Heavenly Father, relying with an humble confidence on the mercy and forgiveness of the Saviour. During this time he gradually and almost imperceptibly sunk under the power of his enemy, until Sabbath morning the 22d. ult. when, at a quarter past 2 o'clock, his spirit being released from its earthly habitation, took its departure to its eternal home.

When we look around us and perceive so many persons in society enjoying health and activity, possessing almost no regard for the great Author of their being and as little for the interests of their fellow-beings, while our worthy friend, possessed of such inestimable qualities, is cut down in the vigour of his life, we are almost tempted to ask, in the language of one of our poets,

"Why spare the idle weed,
Yet lop the flower?"

But stay thy rebellious murmurings, complaining heart. Be still and know that Jehovah is God, and all his works are done in verity and wisdom.

COMMUNICATED.

DIED—In Bowlinggreen, on Monday the 14th of June, 1830, in the 27th year of her age, Mrs. SARAH P. CHEEK, the only daughter of the Rev. S. B. Robertson. Few persons now living, commenced a literary course as early in life as she; by the assiduity of a pious mother she had learned the alphabet of capitals by turning the leaves of a Hymn Book, before she was eleven months old—the first thing she asked her father to buy her was a book. He bought her a Primer, with no other expectation than that it would be used as a toy, and soon torn to pieces; but very different was the fact. It was preserved with care, and in a very little time she had learned the small letters, and had begun to spell in monosyllables, so that by the time she was two years old, she could spell accurately, and by the time she was four, could read with facility any book on which she might chance to lay her hand; from that time to the day of her death, few days passed without devoting a part of the day or night to that delightful employment. She possessed a remarkable memory and improved it well. At a very early period, she memorized all Dr. Watts' Hymns for children, large portions of the word of God, and many other pieces both in poetry and prose, the advantages of which, appeared frequently in her last illness. Her mind being richly stored with knowledge made her an agreeable companion. She was a most loving and obedient child, an affectionate and dutiful wife, a judicious and prudent mother, a warm hearted and constant friend, ardent in her attachments and energetic in her operations, so that her friendship was most esteemed by those who best knew her. Her religious exercises commenced at a very early period. She had frequently pungent convictions for sin, when not more than seven or eight years old; but being a girl of remarkable vivacity and a great flow of spirits, those convictions were like the "morning cloud and early dew that passeth away," though at that time she had frequently told her Father, that some of the happiest hours of her life, she had spent at Ebenezer and Shiloh, at Sacraments, under the ministrations of the Rev. John Howe and her Father; at that early period of life she contracted a friendship for Mr. Howe that only closed with her life. After having been made the subject of serious impressions, and as often had stiffled them; *He*, who made use of the Raven to carry provisions to the Prophet, in his own time, could easily furnish the means to bring this wandering child home to himself. Shortly after her marriage, her health began to decline, and she had only the prospect of being left a Widow, in a very short time, when every channel of earthly comfort began to fail. He who makes the wind and the waves effect his purpose, made use of these strokes of his rod, as one mean and perhaps the principal mean to induce her to set her heart to seek peace and consolation in the favour of God. After a long and tedious night of darkness, which lasted more than twelve months, in the 23rd year of her age, she obtained a hope that her sins were pardoned, and that she had anchored her soul on the rock Christ Jesus; she frequently determined that the next opportunity that offered, she would publicly profess her attachment to her Saviour. But sometimes the want of health prevented her attending, and sometimes fears that she was deceived, kept her back. She often said, she dreaded hypocrisy as the worst of evils. She could not rest without such evidences of her interest in Christ, that would leave her without a doubt, that she was an heir of glory. In the former part of her last illness, she had a very dark time. Sometimes she was tempted almost to despair. She would say to her Father; "O Pa, I had sometimes thought I could trust my soul in the hands of my Saviour, but at this time all is dark. I have never asked my heavenly Father since I have been on this bed of affliction, either to lengthen or shorten my days, but to prepare me for my solemn change." To her numerous friends as well as every friend of Jesus, it will be a source of joy to learn that about two weeks before her departure, she was blessed with unequivocal evidence of her acceptance with God, through the mediation of her loving and adored Saviour, and that she had been for years an earnest enquirer after him, which enabled her the short residence of her stay on earth, *calmly to wait*, until her change come, to bear her sufferings without a murmur, evincing the *excellency* of that triumphant faith that enables its possessors, to look on the grim tyrant death without dismay, and while the earthly tenement was fast returning to dust, to know assuredly that she had "a building of God, an house, not made with hands, eternal in the Heavens."

"Then let the last loud trumpet sound,
"And bid our kindred rise:
"Awake ye nations under ground,
"Ye saints ascend the skies."

DIED—At her residence, near Taylorsville, Spencer County, Ky., August 21st, 1830, Mrs. YODER, wife of Capt. J. Yoder.

TO CORRESPONDENTS.

F. R. G. is unavoidably deferred till next week.

"Juvenis," shall appear next week.

NOTICE.

SUBSCRIBERS to the Western Luminary in Paris and its vicinity, are requested to pay their arrearages to Mr. Wm. Hamilton.

From the Danville Olive Branch.

Mr. Polk, it was stated through inadvertance in the advertisement with respect to the next session of Centre College that there had been an increase of students during the year ending July, 1830. There was in fact a decrease. The mistake was committed by copying too much of last year's advertisement. The Luminary will confer a favor by giving this two or three insertings.

J. HARLAN, *Sec'y.*

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN NORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes, &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTERAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c. J. N.

August 13th, 1830.—7-3t.

CENTRE COLLEGE.

THE next session in this institution will commence on the 1st Monday in Sept. next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. GIDEON BLACKBURN D. D. President.
J. M. BUCHANAN A. M. Prof. Math.
W. R. THOMPSON A. M. Prof. Lang.
T. NICHOLS A. B. Prin. Gram. School.

Fees for Tuition and Board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$30 00
Do. in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	0 00

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy. J. HARLAN Sec.

Danville Ky. Aug. 7th 1830.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, ful agd candles, per annum	$75 00
Tuition per annum	36 00

Payable half yearly in advance.

There is no change of Superintendant, Matron, nor Teachers. It is believed that general satisfaction has been given to Parents and Guaodians, who have placed their children at this Institution for instruction. Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the season as possible.

By the Charter of the Institution, pupils from any of the States or Territories, are received upon payment of the same fees as residents of Kentucky.

JAMES HARLAN, Sec'ry.

Danville Ky. Aug. 7th 1830.

SPECTACLES FOUND.

FOUND by the subscriber on Saturday morning, July 14, at the lower end of Main-street, Lexington, a pair of silver plated Spectacles, in a morocco case.

WM. C. OFFUTT.

PROPOSALS

FOR

Publishing a weekly paper in Washington City, D. C.

TO BE ENTITLED

THE LIBERATOR,

AND

JOURNAL OF THE TIMES.

THE primary object of this publication will be *the abolition of slavery, and the moral and intellectual elevation of our colored population.* The Capital of our Union is obviously the most eligible spot whereon to build this mighty enterprise:—first, because (through Congress and the Supreme court) it is the head of the body politic, and the soul of the national system; and secondly, because the District of Columbia is the first citadel to be carried.

On this subject, I presume my views and feelings are too well known to render an elaborate exposition necessary. In its investigation, I shall *use great plainness of speech*—believing that *truth can never conduce to mischief, and is best discovered by plain words.* I shall assume, as self-evident truths, that the liberty of a people is the gift of God and nature:—That liberty consists in an independency upon the will of another:—That by the name of slave, we understand a man who can neither dispose of his person or goods, but enjoys all at the will of his master:—That no man can have a right over others, unless it be by them granted to him:—That virtue only gives a natural preference of one man above another, or why one should be chosen rather than another:—That the creature having nothing, and being nothing but what the Creator makes him, must owe all to him, and nothing to any one from whom he has received nothing:—That that which is not just, is not law; and that which is not law, ought not to be in force:—That he who oppugns the public liberty, everthrows his own, and is guilty of the most brutish of all follies, whilst he arrogates to himself that which he denies to all men:—That whosoever grounds his pretensions of right upon usurpation and tyranny, declares himself to be an usurper and a tyrant—that is, an enemy to God and man—and to have no right at all:—That that which was unjust in its beginning, can of itself never change its nature:—That he who persists in doing injustice, aggravates it, and takes upon himself all the guilt of his predecessors:—That there is no safety where there is no strength, no strength without union, no union without justice, no justice where faith and truth are wanting:—That the right to be free is a truth planted in the hearts of men, and acknowledged so to be by all that have hearkened to the voice of nature, and disproved by none but such as through wickedness, stupidity, or baseness of spirit, seem to have degenerated into the worst of beasts, and to have retained nothing of men but the outward shape, or the ability of doing those mischiefs which they have learnt from their master the devil.—*Vide Algernon Sidney's Discourses on Government—the Declaration of American Independence—the Constitutions and Bills of Rights of the several States, &c. &c.*

I shall spare no efforts to delineate the withering influence of slavery upon our national prosperity and happiness, its awful impiety, its rapid extension, and its inevitable consequences if it be suffered to exist without hindrance. It will also be my purpose to point out the path of safety, and a remedy for the disease.

The cause of *Peace* and the promotion of *Temperance*, being equally dear to my heart, will obtain my zealous and unequivocal support. My creed, as already published to the world, is as follows:—That war is fruitful in crime, misery, revenge, murder, and every thing abominable and bloody—and, whether offensive or defensive, is contrary to the precepts and example of Jesus Christ, and to the heavenly spirit of the gospel; consequently, that no professor of Christianity should march to the battle-field, or murder any of his brethren for the glory of his country:—That intemperance is a filthy habit and an awful scourge, wholly produced by the moderate, occasional and fashionable use of alcoholic liquors; consequently, that it is sinful to distil, to import, to sell, to drink, or to offer such liquors to our friends or laborers, and that entire abstinence is the duty of every individual.

I shall exercise a strict supervision over the proceedings of Congress, and the conduct of its members. The representatives of a moral and religious people should walk circumspectly, not as fools but as wise men, lest they be brought to public shame. This paper shall be a terror to evil doers, but a praise to them that do well.

In politics, no man will doubt my republicanism. I go for the people—the whole people—whatever be their bodily dimensions, temporal conditions, or shades of colour. As a man of peace, I am not an admirer of military men; as a friend to good government, I deprecate their elevation to offices of civil trust. The proscriptive measures of the present administration have been such as no people, who do not possess the abject servility of slaves, can sanction or tolerate. I shall give a dignified support to *Henry Clay* and the American System.

The Liberator and Journal of the Times will contain a fair proportion of literary and miscellaneous matter—all important foreign and domestic news—and a copious summary of Congressional transactions.

I now appeal to the American people—to philanthropists and patriots, to moralists and christians—for adequate patronage. I believe that a paper of the foregoing character is specially needed at this momentous crisis: I am equally confident that it will receive the approbation of all sober, reflecting, honest, humane men. Its columns shall be open to all temperate and intelligent communications on the subject of slavery, politics or morals. Whatever savors of bigotry or intolerance shall gain no admittance. I am opposed to bondage, under its every aspect—whether spiritual, civil, political, mental or physical. "Implicit faith belongs to fools; and truth is comprehended by examining principles." My country is the world; my countrymen are mankind.

The first number of this work will be issued as soon as the subscriptions thereto may warrant the publication. Postmasters are authorised to act as Agents, until further arrangements can be made. Subscription papers must be returned by the first of October ensuing. Letters and communications (post paid) may be addressed, for the present, to the subscriber at Baltimore, Md.

Editors of newspapers, who will give this Prospectus two or three gratuitous insertions in their columns, shall receive my thanks, and a reciprocation of the favor if it be in my power hereafter.

WM. LLOYD GARRISON.

Baltimore, August, 1830.

TERMS OF SUBSCRIPTION.

The Liberator and Journal of the Times will be published every Friday morning, printed on a large imperial sheet and beautiful type, at $3,00 per annum, payable on the delivery of the first number.

No subscription will be received for a shorter period than six months.

Agents, becoming responsible for five subscribers, shall receive a sixth copy gratis.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

POETRY.

On a vine among the ruins of the French Fort at Oxford, Mass., supposed to have been planted by the Huguenots, who made settlements at that place, when they fled from their native country, after the revocation of the edict of Nantz in 1685. By Mrs. L. H. Sigourney.

Say, did thy germ e'er drink the fostering dews
Of beauteous Languedoc? Didst thou unfold
Thy latent fibre 'neath the genial skies
Of smiling Roussillon? or fragrant hang
In purple cluster from some purple vine
Of fair Rochelle? Perchance thy infant leaves
Have trembled at the bitter sigh of those
Whom tyranny oppressed, or shuddering caught
That silent tear which suffering virtue sheds
In loneliness,—that tear which witnesseth
To the High Judge. Not by rash, thoughtless Bands
Who sacrifice to Bacchus, pouring forth
Libations at his altar, with wild songs
Hailing his maddened orgies, wert thou borne
To foreign climes, but with the suffering band
Of pious Huguenots didst dare the waves
When they essayed to plant salvation's vine
In the drear wilderness. Pensive they marked
The everlasting forest's gloomy shade,
The uncultured vale, the snow invested heath
Tracked by the vengeful native; yet to rear
Their temple to the Eternal Sire, and pay
Unfettered homage to his name were joy,
Though on their hymn of praise their desert howled,
The savage arrows scathed them, and dark clouds
Involved their infant Zion, yet they bore
Toil and affliction with unwavering eye
Fixed on the heavens, and firm in hope sublime
Sank to their last repose. Full many a son
Among the noblest of our land, looks back
Through Time's long vista, and exulting claims
These as his sires. They sleep in mouldering dust.
But thou, fair Vine, in beauteous verdure bloom'st
O'er man's decay. Wooing thy tendril green
Springs the wild rose, as it fain would twine
Wreaths for its native soil—and well it may;
For here dwell Liberty and laurelled Peace,
Lending to life new lustre, and with dews
Etherial bathing Nature's charms. The Child
Of Poverty feels here no vassalage, nor shrinks
From persecution's scourge. The simplest hind,
Whether he homeward guide his weary team
Beneath the evening star, or whistling lead
To pastures fresh with morn his snowy sheep,
Bears on his brow in deepened characters
"Knowledge is power." He, too, with filial eye
Unchecked, undimmed, marks blest Religion come,
In simple mildness, binding on the heart
Her law of love, gilding each gathered cloud
Of varied sentiment, that o'er the dust
Of Earth's low confine hangs, with beams serene
From that bright Sun, which shall hereafter blend
All fleeting shades of one effulgent smile
Of *Immortality*.

SUNDAY SCHOOL CAUSE.

DR. MILNOR'S ADDRESS BEFORE THE SUNDAY SCHOOL UNION, IN LONDON.

The Rev. Dr. Milnor, of New-York, said, that among all the benevolent objects that engaged the attention of Christians, none was more valuable than Sunday schools. So universal, indeed, was the feeling in their favor, that they had no enemies except the enemies of Christ and his religion; and as they were the enemies of every thing good, they were the enemies of Sunday schools. Even the Roman Catholics had established Sunday schools, and though in them he feared the children were taught little but the intolerant and corrupt dogmas of their own church, that, perhaps, was better than that they should run like vagabonds about the streets. The effects of Sunday school instruction in America had been most remarkable. In New-York, where he resided, the streets used to be crowded with ragged and idle children, engaged in all manner of wickedness, few of them attending a place of religious worship; but now not many would be met on Sunday in the streets, who were not either going to, or returning from a place of worship.—Such indeed, were the benefits that had arisen from this source, that even those whose philanthropy had nothing in view but the improvement of the social state of man, were now co-operating with them, not for the purpose of imparting religious knowledge so much as because they thus secure the peace and happiness of civil society. The Rev. gentleman then read the resolution of the Sunday School Union in America, commissioning him to represent them to the members of the London Society. The effect of such interchanges of fellowship and communion would be, he hoped, to cement a bond of union between the two nations, and make the policy of their governments more pacific towards each other than heretofore. The results of constant intercommunication, not only of Sunday schools, but of all other religious institutions in England and America, would be to allay any bitterness of feeling that might exist—though he hoped that there was exceedingly little of it—between the two countries. If there were any two countries on the face of the earth that ought to be bound together by the bonds of fraternal affection, they were the United States of America and Great Britain. We speak the same language; we have the same commo Christianity; and both our governments, though differing in some of their forms, are founded on the same principles; and both enjoy a Protestant constitution. The sentiment which he had advanced was gaining more and more in American, as well as in British bosoms. The American Sunday School Union was established in the state of Pennsylvania, in 1824. Not that Sunday schools had not existed long before, but they had not, till that period, concentrated their energies into one focus. The Union had its board of managers, ministers of seven different persuasions. The object it had in view, was the planting of Sunday schools wherever there was a population. In May last, they had 5,901 schools, 52,663 teachers, and 340,200 scholars. Since its establishment, they had distributed 6,000,000 of reward books, and other publications. The next fact was a most pleasing one, and he understood that it had, to a great extent, been realized in this country; they had no hired teachers in America; all the compensation they received, was the satisfaction of their own minds. In all places their schools were conducted by well qualified persons, and children of all classes attended them. In the original establishment of these institutions, they were considered by many as adapted merely for the lowest classes. Had it been so, they would soon have found that anomalous state of things arising, in which the poor would have been better informed on religious subjects than the rich. This was not to be brooked; a holy emulation was excited in the minds of parents; and the beneficial and heavenly influences of Sabbath school instruction had been enjoyed equally by all—by the rich, as well as the poor. The American Sunday School Union, within the last ten months, had experienced a regular increase, both in its receipts and in its expenditures; and from its first establishment, five years ago, 9,758 scholars had made a public profession of religion. This was indeed a glorious harvest for the Lord, and would form a theme of joy forever. He had the distinguished honor of being the president of the Sunday School Union of New-York, and each revolving year he had no greater pleasure than to meet the children of the schools in that condition. On this very day would be assembled in Castle Garden, in the city of New-York, more than 10,000 children, whom it had often been his happiness to address, and whose delightful voices, lifted up in praise for benefits bestowed upon them, and in supplication for their teachers, had as often gladdened his heart. Something had been said about the secular employment of the Sabbath in Sunday school instruction, but he would just state, that in America they had at first been driven to the necessity of teaching on the Lord's day the art of reading, or of abandoning their Sunday schools. In the middle and northern states, indeed, the local legislatures had made such ample provision for the instruction of every child in the common elements of learning, as now to enable Sunday school teachers to confine themselves to scriptural instruction. In New-York there were eleven large schools, each containing from 300 to 500 children, who were taught the rudiments of ordinary education. He was happy to say that there were no slaves in New-York—the spirit of emancipation had been too prevalent there, and every black man was as free as his white neighbor. In the southern states there were many slaves, who, on escaping from bondage, or being manumitted by benevolent masters, were forced to seek an asylum with them in the northern states. It had been their object to redeem them from their unhappy ignorance of Christ and his religion. Sunday schools had been established, and they had received into them blacks at the advanced ages of sixty, seventy, or eighty years, who were now able to read the word of God. It must greatly astonish those West India proprietors who had denounced them as an inferior race of men, and possessed of no capacities for instruction, to find that not only were their little children able to take instruction, but also that aged blacks, who had passed their youth in slavery, were receiving lessons at the hands of their teachers, and becoming wise unto salvation. Dr. Milnor then observed that the schools which he had enumerated, were not the only schools existing in America. The Wesleyan Methodists had a large Union of their own, which was very numerous and efficient. The Episcopalians had likewise formed a Union, but, though he was an Episcopalian, the schools of his congregation having been previously connected with the American Sunday School Union, continued in that connection, believing that as they were united in the Bible Society, and united in the Tract Society, there was no reason why they should not unite heart and hand in the promotion of Sunday schools.

MISCELLANEOUS.

UNRIPE FRUITS.

When man praises the country at the expense of the city, and contrasts civic with rural life, to the disadvantage of the former, he but gives utterance to that love of nature and of natural beauties, which is never entirely erased from his mind.—But a person who assumes for the one all virtue, real happiness, and health, and can see nothing in the other but vice, misery, and disease, is evidently echoing the dreams of poesy—not speaking from his own observation. A part of this Arcadian reverie consists in praising the robust and vigorous frame of the countryman and farmer—their disregard of all the usual precautions of health, and the impunity with which they expose themselves to the common causes of disease. We have ourselves lived in the country, and associated with farmers and their families; and in the early part of our professional career had occasion to see much of them: and we know full well, that a rural population, so far from claiming exemption from disease, acknowledge and feel sorely its withering influence. Catarrhs and rheumatisms in the winter and spring months, bilious colic, inflammatory bilious, and remittent fevers, and intestinal diseases, in the summer and autumn, are of frequent occurrence among them—not from the nature of their occupation, or laborious industry, though this sometimes comes in for a share, but from their neglect of common prudential maxims. A man who works hard in the harvest field all day, and gets drunk by night, or even when sober, who throws himself down under a tree, or on the grass, who drinks much cold water, or eats a hearty supper of pie, or cucumbers, will often be awoke in the night with all the pains and horror of bilious colic. As the season advances, if he expose himself in the night to dampness and chill, after hard labor in the sun during the day, or continue to indulge his appetite for all kinds of fruits, or drinks fresh cider, he will be seized with remittent fever, and the evils in their train.—He has not the iron frame that poets, or city closet-writers would fain attribute to him—he may be exempt from nervousness and hypochondriasis, and many ailments so common in the city—but, on the other hand, he is more liable to inflammatory and violent diseases, which, if not arrested, will speedily kill. Indigestion is not, however, by any means unknown to the country population: it is generally brought on by excess in the use of gross food, and indulgence in ardent spirits, or fermented liquors.—The worst case of gout, we ever witnessed, was in a farmer—a New-York farmer, who had acted on the belief, that he could eat every thing, including his sliced cucumbers.

As to the children in the country, they are in greater proportion than those in town, subject to worms, and the concomitant disorders of indigestion, indicated by a protuberant abdomen and sallow visage: convulsions and brain fever will sometimes vary the scene. These children suffer from the trashy fruit, illy cooked vegetables, and the cucumbers which they devour—not so much as city children would do, because they take more exercise, and do not load their stomachs with such a variety of cakes and condiments as these latter; but still, they do suffer seriously and dangerously, and not seldom die by their thus making a free port of their stomach.

It is very pretty to talk of fruits as the gifts of nature, which as meant for man's refreshment, cannot, we are told, be injurious. But people ought to define what they mean by fruit. If it be the matured production of a tree or shrub, in which the saccharine matter is properly evolved and distributed through the pulpy matter, which has itself lost its early tenacity; in other words, if it be ripe fruit they mean, we can see no objection to moderate eating of it. But if they libel the worship of Pomona to such a degree, as to call early green apples and pears—little shrivelled peaches—water melons without a particle of saccharine juice in them—plums as hard as bullets—fit offerings at her shrine, and suitable food for either a rustic or civic population, why then we would condemn these immature dietists—to eat what they recommend. As well might we insist on the consumption of darnel, because it grows with nutritious grain, or of ergot, because it is part of the rye, as talk of such vile trash as half the fruit which is hawked about being fit food for any animals except swine; and they will give many an extra turn after a meal of it.

We have recently had occasion within a period of twenty-four hours, to prescribe for the sufferings and disease induced in three persons—one a robust countryman—the others two females, from eating cucumbers.—These cucumbers are the productions of nature, forsooth—so is the other plant of the same family, from which we extract one of the harshest and most powerful of drugs; and must we eat it too?—"So many eat them with impunity."—There is not one out of twenty of these alleged exempts who does really escape their evil effects. Inquire into the state of their digestion for forty-eight hours—look at their skin—ask how they sleep—unless you happen to lie in the same room with them, and then their tossing, and moaning, and talking in their dreams, will be a sufficient reply; and you will find that these boasted omniverous bodies are real sufferers to an acquired and vicious taste, in the gratification of which they neither gain nourishment, nor natural refreshment, nor strength.

In fine, it may be safely affirmed, as a general principle in dietetics, that no person, whether gentleman or clown, farmer or townsman, miner or sailor, woman or child, can eat with impunity, much less with advantage, vegetable matters which have not been softened and changed by culinary processes; nor fruit which has not acquired its ultimate degree of maturity in flavour and softness, or which has not undergone a somewhat analogus change by the action of fire, as in boiling stewing, roasting, and the addition of sugar. The exceptions which might be alleged in favour of lettuce, cress, and celery, are not to the point, since they are not used as articles of nutriment, and are, at any rate, prone to disorder those persons who have weak digestions. And then again, be it remembered that the eating of ripe fruit does not imply the necessity of swallowing the skin and stone, or seed, as many are in the fashion of doing. Certain it is, to say nothing of the labor to which the poor stomach is put on the occasion, nature never intended those parts of the fruit to be eaten; the one is an external covering for the purposes of protecting the nutritous part proper—the other for perpetuating the plant.—*Journal of Health.*

PUBLIC SCHOOLS IN TENNESSEE.

The Raleigh Register gives the following abstract of a law of the State of Tennessee, passed by the Legislature of that State, at its last session—

"To establish a system of Common Schools, and to appropriate the School Funds of that State." This act provides, that the several County Courts shall annually appoint a Commissioner in each Captain's Company, who shall meet at their respective Regimental Muster Grounds on a certain day, for the purpose of dividing said Regiment into School Districts of convenient size, taking down the heads of families in each district on separate sheets of paper, which shall be given to a Justice of the Peace residing in each district (or should there be none, to some other suitable person) who shall, after giving ten days public notice, cause to be elected five Trustees, all persons voting who vote for members of the General Assembly.—Such Trustees are to organize themselves, by choosing a Chairman, Clerk and Treasurer; and the Chairman of the several districts in each county are to meet at the Court House on the first Saturday of June annually, for the purpose of choosing not less than five nor more than seven Commissioners for said county, who are to appoint a Clerk, who shall also be Treasurer. They are to have control of all moneys, &c.—said Commissioners to meet semi-annually. They shall apportion the annual School Fund amongst the several School Districts, (which shall be entitled to a share by having provided a comfortable school house in such district,) in proportion to the number of both sexes between the ages of five and fifteen years. The Trustees of each district to give bond to said Commissioners that the money which they receive shall be faithfully applied to the support of a Free School.—Each of the Trustees to keep open a subscription paper, and solicit and receive donations in support of the School. The Trustees of each school district are constituted a body politic and corporate, and have the full and sole power to employ and dismiss Teachers. The School Commissioners shall number the School districts in each county and divide them into five equal parts, and assign to each one, one of said Divisions, who shall visit them, at least once a year, and report to the Secretary of State annually on or before the 1st of September. The Trustees of each district are also to report the state of the School under their direction to the School Commissioners. It is made the duty of the Trustees of the several School Districts as far as practicable, to induce all children within the district, under the age of 15 years, to be sent to the School, making no distinction between rich and poor.

THE BIBLE A CLASSICAL STUDY.

The trustees of Waterville College, Me. a Baptist institution, at their recent meeting, appointed a committee of three to inquire into the expediency of introducing the Bible in Latin, Greek, and Hebrew, as a classic in this institution, and to report at the next session of the trustees. This subject, it is well known, has been agitated in other institutions in the United States, and the adoption of the measure has been advocated by men, whose names do honor, no less to the intelligence than to the piety of our country. If Sir William Jones' opinion of the Bible be correct, why should it not become a classic? Is it not a little singular that believers in revelation should ever have thought the fables and follies of heathenism better adapted to give discipline and health to the mind than the teachings and disclosures of the one only living and true God? It certainly deserves a thorough and candid investigation.

DR. FRANKLIN IN CONGRESS.

When the Declaration of Independence was under the consideration of Congress, there were two or three unlucky expressions in it, which gave offence to some members—the words 'Scotch and other auxiliaries,' excited the ire of a gentleman or two of that country. Severe strictures on the conduct of the British king, in negativing our repeated repeals of the law which permitted the importation of slaves, were disapproved by some southern gentlemen, whose reflections were not yet matured to the full abhorrence of that traffic. Although the offensive expressions were immediately yielded, those gentlemen continued their depredations on other parts of the instrument. I* was sitting by Dr. Franklin, who perceived that I was not insensible to the mutilations. "I have made it a rule," said he, "whenever it is in my power, to avoid becoming the draughtsman of papers to be reviewed by a public body. I took my lesson from an incident which I will relate to you. When I was a journeyman printer, one of my companions, an apprentice hatter, having served his time, was about to open shop for himself. His first concern was to have a handsome sign board, with a proper inscription. He composed it in these words: John Thompson, *Hatter, makes and sells hats for ready money,*" with the figure of a hat subjoined. But he thought he would submit it to his friends for amendment.—The first he showed it to thought the word 'hatter' tautologous, because followed by the words 'makes hats,' which shows that he was a hatter. It was struck out. The next observed that the word 'makes' might be omitted because his customers would not care who made the hats, if good and to their mind, they would buy, by whomsoever made. He struck it out. A third said he thought the words 'for ready money,' were useless, as it was not the custom of the place to sell on credit—every one who purchased expected to pay. They were parted with; the inscription now stood thus: 'John Thompson sells hats.'—'Sells hats?' says his next friend, 'why nobody will expect you to give them away. What then is the use of that word?' It was striken out, and 'hats' followed it, the rather as there was one painted on the board: So his inscription was reduced ultimately, to 'John Thompson,' with the figure a hat subjoined—*American Anecdotes.*

*Late President Jefferson.

ESQUIRE.

What is the meaning in this country of Esquire, or Esq.? We wish somebody would inform us. We are not in possession of Noah Webster's Dictionary, and our apprentice boy declares it beats his sagacity all to pieces. We find it applied to all sorts of persons. The Lawyer is called *Esq.*—the Justice of the Peace is denominated *Esq.*—the Post Master is yclept *Esq.*—the Militia Captain is dubbed *Esq.*—the Merchant is an *Esq.*—the Innkeeper is an *Esq.*—the Master Printer is an *Esq.*—and *libera nos domine*, even the Editor is occasionally complimented with the appendage of *Esq.* We ourself, have sometimes an *Esq.* dangling upon the superscription of our letters. We know not what to think of it. It has a suspicious aspect; it is, to say the least, very ambiguous; and were it not that the letters are very civil, business like, and now and then containing cash, we should think the *Esq.* intended as an insult. At any rate we would give all the honor we have ever derived or ever shall derive from the word, to know its meaning.—*Constellation.*

A splendid blacksmith, who fancied himself sick, would frequently tease a neighboring physician to give him relief. The physician knowing him to be in perfect health, yet not willing to offend him, told him he must be careful in his diet, and not eat any thing that was heavy and windy. The blacksmith went off satisfied, but casting in his mind what food was heavy and windy, and being ignorant, back he posts to the doctor, who being quite out of patience with his patient, said "dont you know what things are heavy and what are windy?" "No," answered the blacksmith—"why then I will tell you, said the doctor—"there's your anvil is heavy, and your bellows are windy—do not eat either, and you'll do well enough."

In the city of M., in Connecticut, there lived an aged pair of coloured people.—The wife was a holy, praying woman, and the husband a very wicked and prayerless man. In conversing with my informant, one day, the good woman said that she did not know but she must cease praying for her husband, because he appeared to be utterly reprobate. She was advised not to despair, but to perseverse in supplicating the throne of grace, and still making known her wants to a prayer-hearing God. She did so, and after a while her husband became a decidedly pious man, and as eminent for his piety as he had before been for his iniquity. Being asked one day, if he was not afraid that he should fall away and perish eternally, he answered, "No, I am not afraid; for if the *devil* is stronger than *Christ*, why did he not *keep* me when he *had* me?"

From the Christian Advocate and Journal.

THE SWEARER'S PRAYER ANSWERED.

I was called on a short time since to attend the funeral of a man who died at the very time he wished. He was a man of good common sense, and was blessed with more than a common share of intellectual powers. He had studied much, and having a tenacious memory, had committed a large portion of the "old book" (as he called the Bible) to memory. He said he had studied it much in former days, but had come to the conclusion that it was a "pack of lies." He became, as might be expected, a dissipated man, and at the time of his death was employed as a raftsman on the Delaware river. On the morning of his death he had passed through a rough place on the river, which, on account of the motion of the water and the difficulty of passing, he called the "Carding Machine." He called at a house in the neighbourhood, where, speaking of the difficulty of passing the above place, he swore in the most awful manner that if he should ever go through that place again, he hoped God would strike him dead, and send him to hell!" The lady of the house observed, this was confirmed with an oath so awful that she dare not repeat it. In the course of two hours after, however, he was again employed to run a raft through the same place; and being in a state of intoxication, he was thrown from the raft by the oar and sent quick into eternity.—The first part of his prayer was answered, awfully answered! whether the second was also fulfilled, let every man be his own judge, or leave it in the hands of a just God.

"Be not not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?" Eccl. vii, 17.

WM. W. STEWART.

Rockland, May 1, 1830.

MUSIC BOOKS.

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